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# The Review

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## PROTESTANT HYMNS IN CATHOLIC CHURCHES.



HORTLY after the death of President McKinley, at a requiem mass celebrated in St. Mary's Cathedral, Salt Lake City, in the presence of Bishop Scannell, "Nearer, My God, to Thee" was sung by the choir. The *Intermountain Catholic* made an editorial attempt (issue of Sept. 28th) to justify this "break." We clipped the report of the celebration and the attempted justification, filed it away and said nothing, as we do in a dozen such cases every week, because we do not want to fill our REVIEW with recording abuses and censuring scandals. Now that such a staid Catholic paper like the Philadelphia *Nord-Amerika* takes the matter up and echoes the apologia of the *Intermountain Catholic*, thus giving a wider currency to an utterly un-Catholic view, we are compelled to "speak out in the meeting."

In its original report of the memorial service in St. Mary's Cathedral (Sept. 21st) the

*Intermountain Catholic* stated that "Just as Mass begun (!) the choir sang that beautiful hymn so dear to the martyred President, and the opening words of which were the last that escaped his lips before they were forever closed in death—'Nearer, My God, to Thee.'"

When taken to task by one of its subscribers, who asked, if the hymn was not a Protestant hymn, and why Protestant hymns should be sung at Catholic services, the paper explained in its subsequent issue (Sept. 28th):

"This enquiry reveals an intolerant spirit which is far from being consistent with genuine Catholicity. The hymn, 'Nearer, My God, to Thee,' is the composition of Mrs. Sarah Flowers Adams, a Protestant, yet there is not a line in any stanza inharmonious to (!) Catholic thought or offensive to Catholic piety. Mozart was a Catholic and wrote the grand Twelfth Mass. But if he were (!) a Protestant

Conclusion Above Tapet

and composed the Twelfth Mass, the fact that the composer was other than Catholic could not detract from the Catholic spirit and harmony of words and music, nor would the mass be rejected on that account. But there is a Catholic adaptation to the hymn, 'Nearer, My God, to Thee,' and this was sung at the requiem mass in memory of the late president. In this adaptation the Sacred Heart of our Lord is interpolated for words used in the Protestant version."

If the hymn was not sung "just as Mass begun" (sic!), why did the *Intermountain Catholic* say so in its original report?

In some Catholic churches it has been sung at Mass. In a report in the *Pittsburg Dispatch* (Oct. 7th) of the institution of a new lodge (sic!) of the Knights of Columbus at Beaver Falls, for instance, we read that "During mass the congregation joined in singing 'America' and 'Nearer, My God, to Thee.' This was an unusual feature during the celebration of a mass." And we have heard of a number of other such cases.

We are told that, while the composer of "Nearer, My God, to Thee," was a Protestant, "there is not a line in any stanza inharmonious to Catholic thought (sic!) or offensive to Catholic piety." But why does the *Intermountain Catholic*, in the same paragraph, call it "Protestant," and why was the Sacred Heart "interpolated"?

Mrs. Sarah Flower Adams, as our esteemed contemporary the Milwaukee *Excelsior* points out (No. 947), was in her younger days a Unitarian, i. e., she belonged to a Protestant sect which is at bottom rationalistic and can lay no claim to the title "Christian," because it denies the Holy Trinity, the divinity of Christ and His vicarious atonement. In her later years it seems she professed a sort of "undogmatic Christianity," and claiming to have found that intimate union with God to which she had long aspired, she gave expression to her sufistic pietism in the well-known hymn of which there is question here.

Is such a hymn fit to be sung in a Catholic Church?

To the allegation that "Nearer, My God, to Thee" contains nothing directly objectionable, our contemporary rightly replies that even if this were conceded, it would not be sufficient to render the hymn fit to be sung in a Catholic church. It is a law that, not only during the liturgical services, but even at private devotions in the house of God, no music may be performed or sung that has not been approved by the Church. "Nearer, My God, to Thee" has not been approved and will never be approved, because it is too much identified with sectarianism (in the real sense) and does not fulfil the dogmatic requirements of the Church.

ARTHUR PREUSS.

## Homogeneity, the Shibboleth of Common vs. Parochial Schools.



ALTHOUGH Father Thos. J. Campbell's recent lecture on State Paternalism in Education \*) is too long for entire publication in THE REVIEW, we reproduce here his arguments against homogeneity, of which so much is made by the advocates of the public schools:—

In the most positive and aggressive tones we are told: "Separate schools are absolutely

out of the question. What we want is homogeneity of education to blend the diverse nationalities of our land into one common Americanism."

It may be noted in passing that this proclamation is often made by men who have had no public school education or who have never been inside American schools at all.

To this challenge we reply that homogeneity of education is absurd; it is undemocratic; it is un-American; it is often a political scheme;

\*) As we go to press the November Messenger of the Sacred Heart reaches us with the full text.

and it is Socialistic; and it is unchristian and irreligious.

You might as well have the trees of the forest with the same sized leaves; you might as well insist upon men belonging to the same political party, or pursuing the same occupation, living in the same kind of house, eating the same food, or wearing the same style of dress, or thinking the same kind of thoughts and arriving at the same conclusions by the same methods. You have no more right to make me homogeneous with you than I have to make you homogeneous with me. A resemblance sometimes may be very undesirable. The strength and beauty of the universe and of everything in it, whether of the material or spiritual order, is not a unity of monotony and sameness, but a unity of variety; a unity achieved by authority and influence which hold the infinitely divergent types together and directing them all to a common end. In that the beauty of the world consists, but our apostles of homogeneity conceive it as an asphalt road over which the educational roller has passed. It might be good to remember that the streets of tar, in spite of the roller, become rivers of fire in a conflagration. Did not our most admired Bryce, in his 'American Commonwealth,' point out that "our greatest social danger lay in the production of dead levels?" Besides, who are you, my friend, that you decide offhand that your type of the homogeneous is correct, and, lastly, why are you continuously proclaiming that the aim of the American school is to develop individuality, while in the same breath you demand homogeneity? The two qualities are contradictory. You are blowing hot and cold at the same time.

Secondly, the scheme is violently undemocratic. If homogeneity of education is really and honestly essential for true Americanism, then abolish forthwith all your great institutions like Yale and Harvard, which are supposed to differentiate their pupils, socially at least, from all other Americans and which are even differentiated from each other in tone and tradition. The "Yale spirit" is not Harvard's nor Harvard's Princeton's nor Princeton's Cornell's.

More than that. Close all your expensive private schools which are established everywhere by as good Americans as you and which are so many sacred and inviolable preserves, extended as they are for the children of the rich, where no plebeian can possibly enter, and dismiss your private governess, or be ready to let the public official knock at your door and enquire if what she teaches corresponds in time or matter to the program of the State. Does this seem absurd? Such inspection was seriously proposed in a recent school law before the legislature of the State of New York. If your rich man does not send his children to the public school, lest they should sit side by side with the children of his servants or of the mechanic or the laborer, why should I not be allowed, not that I avoid the poor, for we are mostly poor, to withdraw mine for greater than social or sanitary reasons? Or does the scheme propose that only the children of the poor should be thus homogeneously huddled together? If so, and such is its intent, it is class legislation; it is undemocratic and unjust.

Thirdly, homogeneity is a foreign importation. It is French, and not American. It is what Waldeck-Rousseau is imposing on France with an iron hand at this present moment. He uses the same shibboleth of homogeneity and is perpetrating the great crime of the century by robbery and expatriation. It is the old political scheme of Napoleon Bonaparte, who carried it out so rigorously that his Minister of Education could boast that at any hour of the day he could tell what every child in France was reciting, and the project of a national university in the United States, with its centre in Washington, as mooted here, is nothing but a recrudescence of that discredited foreign plan of intellectual and political slavery. We object to all the homogeneity, whether in nation, State or city, because it is in its spirit and in its history un-American and because just as Bonaparte brutally declared that the fundamental purpose of his national university was to inculcate loyalty to the Napoleonic dynasty, so in the same way homogeneity in city, State or nation will tend

infallibly to perpetuate the sway of the political party that happens to be in power. And in point of fact the declaration of the National Educational Association, which is furthering this project, bluntly avows that its purpose is to "lead public sentiment into legislation when necessary." This is novel in America, but it is not American. We object to it also most emphatically for educational reasons, because just as the Napoleonic university has wrecked genuine education throughout France, as official investigations have shown, the same results are sure to follow here if this scheme is carried out. No better proof of it could be given than the very declaration itself which is launched by this national association of American educators. Its framers style themselves "educational experts," and yet are guilty in several parts of the document of an obscurity of thought, an absurdity of reasoning, and an incorrectness of language that would disgrace a dull boy in a common school.

Lastly, we object to it for patriotic reasons. And this position of ours ought to have especial force at this terrible moment of our country's history. We find in the *Herald* (of September 12, 1901), that the fourth article of the anarchistic program is to maintain "irreligious schools." Is not that reason enough to multiply our religious schools as a breakwater and to induce all men to co-operate in that federation of churches which is called for by some of the most distinguished men in New York (*New York Sun*, September 12, 1901,) in behalf of the spiritual, physical, educational, and social interest of family life? We have all along seen the perils which are now striking such terror into the heart of the country. Others are only now finding it out.

Finally, it is idle to say that the homogeneity intended is merely one of language or of Americanism. Can these results not be achieved just as well in denominational schools? Diversity of language among children of the immigrants need not worry us. A walk in Mulberry Street in the Italian quarter will convince us that the sidewalk does more than the school in that respect. The children of the second or even of the first generation do

not speak the language of their parents. Nor do they want to be Americans with a prefix. They are not German or Irish or Italian Americans, but just as ardent Americans as those whose parents were immigrants a hundred years ago. That is not the result about which any sensible man should concern himself, but there is one which must inviolably follow as a consequence of this unintelligent jumbling together of the children of divergent and conflicting religious beliefs, a result we dare say that was not intended or perhaps even foreseen by the majority of our people, but which nevertheless, as Protestant editors all over the land as well as Protestant bishops and ministers are pointing out, is threatening the very existence of the nation; a homogeneity namely not of language nor of Americanism, but a homogeneity of irreligion and a practical negation of all Christian beliefs during five consecutive days of every week of the child's life with nothing to counteract it on Sunday; for these children, like their parents, are not church-goers. It is the cancelling of Christianity from the life of the nation. This is homogeneity. Is it American? And are we to be looked upon with suspicion because we do not send our millions of children to join the throng upon whom this robbery is being committed?

Perhaps you have not intended or foreseen it here, but you are ruthlessly at work with the same axe in the Philippines, where, without diversity of sects to excuse you, for they are all Catholics there; without the plea of an ignorant population, for they are better educated than many of our own natives; in spite of promises and treaties and merely to satisfy the demands of this blind idolatry, you flood the country with teachers who can not fail to sneer at the religion of their pupils, in spite of your injunctions to the contrary, and you contemptuously sweep out of their school-rooms every symbol of Catholic faith, with the necessary result of disparaging it in the eyes of the children. This is homogeneity. Is it American? Be quite sure that if you make bad Catholics out of the Filipinos, you will not make them good Americans.

Meantime in those same regions you not only do not interfere in the slightest with the subjects of the Sultan of Sulu, who are nothing but degraded Mohammedans and who practice their religion, polygamy included; you do not force upon them your homogeneous education, but carefully and by law protect them in the study of the Koran and in all they choose to do along with their horrible institution of slavery. Is that Americanism? Is it Americanism to treat your fellow-citizens worse than idolaters and Mohammedans? It is not even homogeneity.

We blush for the illiberality, bigotry, and injustice of our countrymen both here and abroad, or at least for their inability to see what they are doing, and we wonder what has become of our famous American boast: "Americans love fair play." Or is it all bluster?

\* \* \*

But no matter what you may do, no matter how we are discriminated against and unjustly dealt with, we are necessarily, unalterably, and eternally opposed to education of this description, disguise it as you may under the mask of homogeneity or anything else. It is nothing but the educational scheme of the immoral old French atheist, Jean Jacques Rousseau, whose teachings precipitated the horrors of the French Revolution and which some of his ignorant admirers are foolishly endeavoring to graft on American institutions. It is un-American and un-Christian.

In the report of the National Educational Association held in Chicago February 27th, 1900, we find these dreadful words pronounced by Nicholas Murray Butler, of the New York Columbia College, and apparently assented to by the Association: "Five men, Rousseau, Hegel, Froebel, Pestalozzi and Herbart, have given to the nineteenth century education most of its philosophical foundation and not a few of its methods. From them have come the main influences which have shaped education for a hundred years." In amazement and distress we may well apply to the educational association that formulated this statement, or permitted it, the words of Christ on

the cross: "Father, forgive them, for they know not what they do."

Putting aside Pestalozzi and Froebel, who were not at all successes as educators, we find in this list Hegel, who was a frantic pantheist; Herbart, who was a disciple of that other pantheist Fichte, and who said of God that "He could not be known, and for practicable purposes it was not desirable;" but conspicuously and at the head of them all we find Rousseau, who is properly put as the chief coryphaeus in this dance of death.

Listen to what he says on the subject of education, if you can do so with patience: "The child who is being educated is to acknowledge no authority; he is to indulge his own desires unchecked." He specifies glut tony as an example and says: "Even if he harms himself do not reprove him, and of course, he is to be given free rein in the other cravings of nature; self-love is the only natural quality to be recognised in the child, and not only to be indulged, but cultivated; he should hear nothing whatever about God; he is to be inspired with contempt for the ministers of religion, who ought to be expelled from the community as not only useless, but pernicious to the State. If I had to paint a picture of disgusting stupidity," he says, "I would paint a pedant teaching catechism to his pupils, and if I wanted to make a child a fool, I would oblige him to explain what he says in reciting his catechism. Getting him to accept mysteries is to accustom him early to lie. He is not to be taught any religion, and if there is to be a common creed, it is to be made up of the fundamental dogmas of Judaism, Mohammedanism, and Christianity, and the one who shall teach anything contrary to it is to be banished from the country. The pupil must be taught that the exercise of authority is tyranny, the possession of property robbery, and the laws of the nation fetters to his liberty."

All these are Rousseau's own words (who, be it said in passing, was a man whose life was disgustingly immoral and who in one of his books was shameless enough to enter into the most lubricious details of what he did),

and these words teach openly and professedly immorality, atheism, and, by implication, assassination. And yet we are told by the National Educational Association that this is the main influence which has shaped the education of the nineteenth century.

Do you want your children to be educated under such influences? Do you want them to be the future anarchists who will wreck

the domestic and political fabric of this country, and be the frenzied and educated assassins who will assert their independence and individuality by putting bullets in the bodies of your future president?

If you do, we Catholics do not, and for that reason we want religious education. That is our only reason for opposing the system which is a direct and terrible menace to our country.

## AGAINST SOCIALISM.

**T**HE following pastoral letter of an eminent and learned bishop to his clergy was read the other Sunday at each mass in all the churches of a certain diocese :

"We deem it right to call your attention to certain teachings which, under the name of Socialism, are now being propagated in our city, and we do so that you may instruct and advise your flocks against the dangers to which such teachings would expose them. You are fully acquainted with the nature and tendencies of Socialism—that it originated in the diffusion of a false philosophy and false principles of morality, and that it fails to effect what it promises, i. e., the content and happiness of the people. You have more opportunities than others of knowing the wants and wretchedness of the poor. You live in their midst, and your ears are ever open to their tales of sorrow and suffering. You are by their side even at death, and you frequently hear words of regret and repentance at that solemn moment for neglect in not following your guidance. You know best of all the real cause of their misery, and the most efficacious remedies to alleviate it. Socialism no doubt has taken hold of many in some countries in which infidelity is widespread and the laws of God are disregarded. Like other great evils we have to deplore, it is the result of the godless education so much favored by the governments of the world. The duty of Catholics regarding it is clear and can not be mistaken. The Vicar of Christ, whose in-

fallibility extends not only to dogmas of faith, but also to matters of morals, has warned all the faithful in his Encyclical letter, December 7th, 1887, 'of the grave errors in Socialistic doctrines and their disastrous influences, not merely on material interests, but also on religion and morality.' On the 15th of May, 1891, he referred to the same subject, and prescribed equitable rules founded on the teachings of the Gospels, which he considered 'efficacious in securing the observance of justice and the protection of religion and the removal of all disputes between the various social classes.' In his Encyclical letter of January 18th, 1901, he says—'Socialists are worming themselves into the heart of the State, in secret conclave and in the light of day, and they are driving the people to sedition—they have cast off all restraint of religion—they acknowledge no obligations; they talk only of rights—they are inflaming the minds of the poor, who are daily flocking in greater numbers to hear them, and who, from their wretched condition, fall easy victims to deceit, and are led into error. Religion and society are at stake, and it is the sacred duty of all good men to save them from dishonor.' Warnings such as these, though perhaps more applicable to other countries than our own, should be taken to heart, and coming, as they do, from him who is burdened with the solicitude of all the churches, they should remove all doubt as to the action to be adopted by Catholics. Socialistic doctrines are not according to the teaching of the Church, and can not therefore be from God. Our people

have been always faithful, and their fidelity has been proved through ages of trials and persecutions—they have never fallen away from obedience to the Vicar of Christ. They will hear the voice of their pastors, and, with God's help, will be safeguarded against new dangers which are begotten of irreligion and infidelity."

This pastoral letter was not issued, we regret to say, by the Rt. Rev. Bishop of Covington, Kentucky, U. S. A., but by His Lordship the Bishop of Cork. Yet its strictures and warnings would seem to apply with peculiar force to at least one clergyman in the Diocese of Covington, who has for several years been flooding the country with the most pernicious Socialistic literature, who contributes to Socialistic newspapers, and the other day, in an "open letter," unblushingly challenged the Mt. Rev. Archbishop of New York to a public debate, in which he undertook to champion

Socialism and declared that "the Pope's Encyclical has no dogmatic value in view of the fact that it is not the work of Leo XIII. proclaiming a doctrine of faith and morals, but merely the opinion of Joachim Pecci, as a writer on social economics."

Of course, Msgr. Corrigan has ignored the rampant cleric, and we are glad to see that, with the exception of one or two unutterable boiler-plate abominations, the Catholic press too has refused to further the ends and objects of a misled priest whose constant endeavor it appears to be to get his name into print.

We again, this time publicly, call the attention of the Rt. Rev. Bishop of Covington to the pernicious extra-diocesan Socialist propaganda of a pastor of his jurisdiction, which has been for many months a source of scandal to clergy and laity alike in at least a dozen States.

ARTHUR PREUSS.

## SUBJECTS OF THE DAY.

### A German-American National Alliance.

Twenty-two States were represented at a recent convention in

Philadelphia of delegates from German-American societies to organise the National German-American Alliance. Its purpose is to spread the study of the German language, to liberate the public schools from political interference, to secure the adoption of a general system of physical education, and also, in as far as compatible with American customs, to preserve the traditions of the Fatherland. Numerically the organisation is strong, Pennsylvania alone having a State Alliance of 1,000 societies. The Convention decided to erect a monument in Germantown in commemoration of Francis Daniel Pastorius, founder of the first German settlement in the country.

So far as we know, no Catholic society participated in this Convention or joined the Alliance. The Turners appear to be the prime movers in the matter, and that is enough to cause Catholics to keep aloof.—A. P.

### Catholic Grievances.

In the opinion of the Milwaukee *Catholic Citizen* we have no grievances worth mentioning. Let our confrère please ponder on the facts recently brought out by *Catholic Deaf-Mute* (vol. 2, No. 10). That journal prints a list of State institutions for the deaf, supported by public money, claiming to be non-sectarian, yet in the majority of which children of Catholic parentage are taught to despise their religion, with the result that all over the land are thousands who are lost to the Church by the open or secret proselytism allowed in these public schools.

The list is as follows:

New York Institution,	Washington Heights.
Rome, N. Y.	Rochester, N. Y.
Malone, N. Y.	Danville, Ky.
Columbus, Ohio.	Staunton, Va.
Indianapolis, Ind.	Knoxville, Tenn.
Raleigh, N. C.	Jacksonville, Ill.
Cave Spring, Ga.	Cedar Spring, S. C.

Fulton, Mo.	Delavan, Wis.
Flint, Mich.	Jackson, Miss.
Austin, Tex.	Council Bluffs, Iowa.
Washington, D. C.	Talladega, Ala.
Berkeley, Cal.	Olathe, Kans.
Faribault, Minn.	Little Rock, Ark.
Omaha, Neb.	Romney, W. Va.
Mystic, Conn.	Salem, Oregon.
Baltimore, Md.	Colorado Springs, Col.
Edgewood Park, Pa.	Providence, R. I.
Beverly, Mass.	Sioux Falls, S. D.
Scranton, Pa.	Ogden, Utah.
St. Augustine, Fla.	Santa Fe, N. M.
Vancouver, Wash.	Albany, N. Y.
Devil's Lake, N. D.	Boulder, Mont.
Morgantown, N. C.	Guthrie, Okla.

The fact that most of the schools mentioned have religious services in the institution chapels, in the Protestant fashion, or allow the ministers of the Church Mission to the Deaf to conduct services, can lead but to one conclusion, in the opinion of the *Catholic Deaf-Mute*, viz.: that the pupils are taken advantage of, that the trust reposed by parents is betrayed, and these schools are made, as if by previous agreement, the greatest proselytizing establishments in the country.

It is said that at a certain convention of the principals of these State schools the question of Sunday exercises was brought up, and all but four were so intolerant as to agree that the Protestant religion was to be taught exclusively, or in other words, it didn't matter if the child was Catholic, Jew or a disciple of Mrs. Eddy, the Protestant form of worship should be rubbed into him.

As to the kind of Catholics thus turned out, this is a sample:

"In the *Deaf-Mutes' Register*, published at the Rome, N. Y., Institution, is a long account of the Convention of the Granite State Mission to the Deaf, held in Exeter, N. H., on the 31st of August and September 1st. The religious services in the Protestant church was the chief attraction, and this significant item was made conspicuous: 'Rev. Mr. Goodridge has previously said that he welcomed deaf members of any church to the Lord's Supper.' One Catholic accepted the invitation,

and joined the throng at the communion rail. It was Mr. Jeremiah Kearns."

"Jail-birds, the inmates of alm's-houses and kindred folk, are given rights of conscience denied to the deaf," says the *Catholic Deaf-Mute* in conclusion. "It will not hurt the heads of the institutions to see that the Catholic children in their care are given a real Catholic training while in school, and they need only step around to the nearest priest, who will lend all the assistance in his power, nor will he ask to have the run of the school."

We should be pleased to hear that the *Citizen* was endeavoring to straighten that Delavan, Wis., institution.—J. H.



We can state positively that up to Oct. 29th, Msgr. Falconio, Apostolic

Delegate at Ottawa, whose appointment to succeed Cardinal Martinelli at Washington was again reported as a *fait accompli* by the daily papers last Thursday, had no official information of any such decision on the part of the Holy Father. His Excellency himself authorizes us to say that the statement of the Rome correspondent of the *Courrier de Bruxelles* (No. 241, Oct. 13th), that he signed a letter in the double capacity of Delegate Apostolic to Canada and the United States, is "entirely erroneous."

We fear these reports originate from a malicious source and trust the Roman authorities will not allow themselves to be influenced by any underhanded machinations to desist from giving us as the successor of Cardinal Martinelli a prelate so eminently qualified for this important post and so thoroughly acceptable to the Catholics of the United States as is Msgr. Diomede Falconio.—ARTHUR PREUSS.



Under the sensational caption, "Premier Liar of the World is Dying," the Chicago *Chronicle* of Oct. 27th informs us that Leo Taxil is lying ill in Paris, so ill that his death is hourly expected.

He was indeed the greatest and most infamous liar of his day, and it seems almost incredible that the stuff he concocted should have found thousands of believers in nearly every country of the world.

The following interview of recent date, printed by the *Chronicle*, is characteristic of the man :

"The public made me what I am, the arch-liar of the period, for when I first commenced to write against the Masons my object was amusement pure and simple. The crimes I laid at their door were so grotesque, I thought everybody would see the joke and give me credit for originating a new line of humor. But my readers wouldn't have it so ; they accepted my fables as gospel truth, and the more I lied for the purpose of showing that I lied, the more convinced became they that I was a paragon of veracity.

"Then it dawned upon me that there was lots of money in being a Munchausen of the right kind and for twelve years I gave it to them hot and strong, but never too hot. When indicating such slush as the story of the devil snake, who wrote prophecies on Diana's back with the end of his tail, I sometimes said to myself : 'Hold on, you are going too far,' but I didn't. My readers even took kindly to the yarn of the devil, who in order to marry a Mason, transformed himself into a crocodile, and, despite the masquerade, played the piano wonderfully well.

"One day when lecturing at Lille, I told my audience that I had just had an apparition of Nautilus—the most daring affront on human credulity I had so far risked. But my hearers never turned a hair. 'Hear ye, the Doctor has seen Nautilus,' they said, with admiring glances. Of course, no one had a clear idea who Nautilus was—I didn't myself—but they assumed that he was a devil.

"Ah," concluded Taxil, "the jolly evenings I spent with my fellow authors, hatching out new plots, new unheard-of perversions of truth and logic, each trying to outdo the other in organised mystification. I thought I would kill myself laughing at some of the things proposed, but everything went ; there is no limit to human stupidity."

## Sociological Questions

### Child Labor in the South.

An important step was taken recently by the owners of cotton mills in Georgia with regard to child labor. They have agreed that no child under 12 years of age, (unless the child of a widowed mother or of parents physically disabled, without other means of support) shall be allowed to work in mills, unless a certificate is shown of school attendance for four months in the year. It is further agreed that no child under 10 years of age shall be allowed to work in mills day or night.

This is one of the most significant and far-reaching measures for good which the South has taken in many years. It specially reflects to the credit of the representatives of the mills, about 130 in number, that the act was perfectly voluntary. Aside from moral considerations, in the long run their interests will be better served by healthy men and women than by children of an ignorant, depraved type, however cheap their labor.—C.



### Dr. Sheldon and the Servant-Girl Problem.

From Topeka, Kansas, comes the sad news that Rev. Charles M. Sheldon's plan to organise the servant-girls of that city, has failed.

To those familiar with the idiosyncrasies of hired help—as for instance the *Globe-Democrat* humorist who writes the "Echoes of the Street"—this news has occasioned no surprise.

Dr. Sheldon's intentions were laudable in the extreme, it being his expressed desire to uplift the working girls in the social scale ; but he manifested a vast ignorance of the subject he took in hand. The Reverend Doctor recently wrote a book on this theme, and the very title of the work, as applied to the servant-girl, is a sufficient indication that he takes an entirely wrong view of her position. "Born to Serve" elucidates his theory of the relations between servant and employer, and any right-minded person will at once perceive

that the central idea as proclaimed in the title is out of all keeping with American ideas and ideals, for in this country we hold that no one is "born to serve," that, in the language of our immortal Declaration, "all men are created free and equal." It can not be wondered at that the servant-girls refused to organise on such a false hypothesis of their position, especially when their experience has proved that they are not only not "born to serve," but in most cases contrive to rule, since they hold the majority of householders at their mercy. If the reverend gentleman really desires to help the oppressed, he should organise the employers of servant-girls into a body capable of maintaining its rights against the encroachments of hired help.



#### Tammany.

To get the level truth about Tammany has not been an easy matter in

the past. Mr. Gustavus Myers, in his recent work, 'The History of Tammany,' claims to give the true story and status of that delectable ring; and we must say he comes out amply fortified with authorities and support for all his blackening revelations. It is hard to realize, in view of them, that Tammany was started as a social and benevolent society, ostensibly at least. It dates back to May 12th, 1789, and William Mooney, its founder, designed to establish it on the order, or idea, of the Sons of Liberty, as Sons of St. Tammany. Mr. Myers has taken every pains to follow its course and calmly and impassionately gives every step in its development into the powerful political organisation it has now become. From the start he discerns that it had political ends in view, but mainly such as opposed consolidation of power, especially in a national government. It seems that Aaron Burr played into its hands and taught it some of its political tricks and lessons, as well as the path to its first victories and control of city government. From that hour it began its depredations upon public rights and possessions, and its hold upon fat offices and places of power. Flagrant defrauders from its

ranks were occasionally removed from office, but never tried or disgraced, and frequently restored to place when the excitement of discovery subsided. It was about 1840 that its abasement became complete and the war with the city government and itself finally broke it up into factions, of which Fernando Wood took advantage to make himself the arbitrator of the ring, and, incidentally, the mayor of New York. From this period its plundering and fraud became the main part of its history, which the fame of the Tweed Ring made familiar to every one. The whole history, with the prominent characters that figure in it, and the gigantic nature of its sins and schemings, is one of lively interest, and, as a faithful picture of such mighty political organisations, is most instructive as well.

#### GEOGRAPHICAL AND ETHNOLOGICAL.

WHY ARE OUR MAPS ARRANGED WITH THE TOP NORTH?—It was not always thus. The medieval "mappæ mundi," of which about 200 have been preserved, are nearly all of them differently arranged, with East on top. This was the Roman way. The few that are modeled on Greek exemplars show the arrangement now in vogue, which became universal after the discovery of Ptolemy's Map of the World, the most accurate and comprehensive of all ancient maps. The oldest original map known to modern geographers is the mosaic map found at Mâdalâ, East of the Dead Sea, in 1896. It dates back to the sixth century after Christ, shows Palestine as it was in those days, and served for many years as floor for a Christian church.—For more information on this and kindred subjects we refer the reader to Karl Miller's excellent work, 'Die ältesten Weltkarten,' vi. Heft (Stuttgart: Roth), which contains nearly all the lost maps of ancient times and the early Middle Ages carefully reconstructed on the basis of the texts which they served to illustrate.—A. P.

## With Our Exchanges.

Commenting on our recent observations on the question, "Why can't we have smaller and better Catholic papers?" the reverend editor of the Louisville *Record* (No. 43) writes:

"The Editor of THE REVIEW is right; his question is a pertinent and practical one. All of our larger Catholic weeklies could well be reduced to a four-page form, and yet contain the current Catholic news of the week, sound editorials, paragraphical comment, and other instructive and edifying articles. We venture also on saying that they would be read more attentively and with greater interest, if not with avidity. They would also be more productive of good to souls. Moreover, in addition to the saving of very considerable expense, many rank weeds and much smothering cockle would be eliminated from them. The value of a Catholic paper is not in its size but in its matter. Such is our own practical experience and observation."

Unfortunately the Catholic reading public of the U. S. seems to lack the gift of discrimination, looking to quantity rather than quality. Such is our experience and observation.



Anent our recent remarks on the general worthlessness of the "Rome correspondence" published by even the Catholic press of America, the Ottawa *Union* (No. 43) quotes from a letter from Rev. Dr. McGinnis, President of the International Catholic Truth Society, wherein that gentleman reports that he recently wrote to Cardinal Rampolla to ask him to designate some individual connected with the Vatican "upon whom the Society might rely for verification, rectification or qualification of statements appearing in the American press detrimental to the Holy See;" that the Cardinal brought the matter to the attention of His Holiness, and, after getting his approval, designated Prof. Alberto Zama of the Palazzo Vaticano as a fit person to undertake the job.

To accomplish its object, the International Catholic Truth Society will have to do three things in addition: furnish Prof. Zama with sufficient cash to make the cable hot every

time a canard appears in our daily papers; secondly, get the Associated Press and the other news-agencies to transmit his "verifications, rectifications or qualifications" to the various newspapers; and, thirdly, induce these newspapers to print them. All of which is a pretty big job in the performance of which we wish the Rev. Dr. McGinnis the largest possible measure of success.

Meanwhile, what are our Catholic weeklies to do to get fresh, reliable, and readable Roman news?



Here is another exemplification of the spirit that animates some of our *soi-disant* Catholic, boiler-plate weeklies.

The Chippewa Falls *Catholic Sentinel* (Oct. 24th) reproduces from the daily press a St. Paul despatch wherein it is stated that the Rev. Father William A. Dolan, formerly assistant at the Cathedral, who forsook the Church and "married" a Miss Pottgieser, has left the woman and "is now doing penance in a monastery in Pennsylvania."

And now listen to this Catholic (?) editor's comment:

When the escapade of the above named parties was first noised abroad, we took no notice of it as is our custom; but now when this monster is said to be doing penance in a monastery, we desire to say that we think him a brute to whom no mercy should be extended.

Such an utterance is worse than an "ineptitude," in the mild phrase of the *Independent*; it is a revolting outrage.

ARTHUR PREUSS.

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The Rev. Dr. Minot J. Savage gets to the root of the matter, in his discussion of yellow journalism, when he says that "we ought to make it a matter of conscience not to contribute to such a paper and not to buy it." This is a work in which men of Dr. Savage's cloth should take the lead, for it is to bishops and clergymen (Catholic among others) that the most notorious exemplar of yellow journalism owes more than to any other class in the community. It is of no use to berate the masses for reading disreputable papers while the leaders contribute to them.

## Literary Notes.

—“Terra Paterna Vale!” is the title of a Latin verse translation of Byron’s Childe Harold, just published by Rev. N. J. Brennan, C. S. Sp., President of Rockwell College, Cashel, Ireland (Dublin: Gill & Son.) The volume also contains some original Latin poems by the reverend author. A twentieth-century college president with taste and leisure for Latinizing the English classics is certainly a unique phenomenon.

—In his latest book, ‘Le Formation du Style par l’Assimilation des Auteurs,’ (Paris: Armand Collin, 1901), M. Antoine Albalat, author of ‘L’Art d’Ecrire,’ which has had an immense sale in France, declares that Fénelon has no graphic powers, and that his ‘Télémaque,’ which has done incalculable harm by being imposed as a text-book, should be proscribed. M. Albalat believes that the study of Chateaubriand, will supersede that of all modern French writers, “for he contains them all.”

—Under the title ‘Die Sprache der Buren,’ Dr. Heinrich Meyer, of Göttingen, has lately published the first systematized and complete grammar of the peculiar Dutch dialect spoken by the South African Boers, introducing it with a history of the Boer language and literature and offering extensive specimen passages from their best writers and a vocabulary.

—Told by his own pen, the familiar story of the late Edward Noyes Westcott’s wrestle with the publishers over the manuscript of ‘David Harum’ is one of the most pathetic things in all literature. From the private correspondence, given in connection with his story, ‘The Teller,’ it seems that the author of the now famous novel underwent the most sickening pangs of discouragement and despair in the frequent returns of his manuscript. But the mournful part of the story is that he predicted, in his despondency, the exact irony of fate that brought his triumph when he had passed beyond the chance of enjoying it. “When I am gone,” he said, in bitterness, “perhaps some of my affairs will turn up

trumps, but as long as I live luck is dead against everything I undertake.”

—A unique publication is “Hirsh’s Tabulated Digest of the Divorce Laws of the United States,” of which a new edition is out. It contains a complete digest of the divorce laws of every State and territory, placed in tabulated form, so that any desired information can be obtained at a glance. (Funk & Wagnalls Company, New York.

—A novel appeared recently in which it was described how the hero, rescuing his lady from the battlement of a castle, clasped her in one arm, swung himself from the bough of a tree with another, and struck the villain, presumably with a third. But this record is now beaten. In a translation of a French novel it is written that “her hand was cold like that of a serpent!”

Other feats recorded by novelists are not less wonderful. What book was it in which the Colonel was described as “pacing backward and forward with his hands behind his back reading the newspaper?” With a patent paper stand and an ingenious system of looking-glasses it would perhaps be just possible.



### A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

**Terra Paterna, Vale!** Being a Latin Verse Translation of Childe Harold’s Pilgrimage and Other Poems. By Rev. W. J. Brennan, C. S. Sp. Paper. Net 75 cts.

**The Little Imperfections** From the French by Rev. F. P. Garesche, S. J. Net 60 cts.

**Lucius Flavus.** An Historical Tale of the Time immediately Preceding the Destruction of Jerusalem. By Rev. Joseph Spillmann, S. J. \$1.50.

**Dominic, St.**, by Jean Guiraud. (The Saints Series.) Net \$1. **Treasure of the Devout Soul.** Twenty-eight Meditations for Persons Consecrated to God. Net 40.

**Ten Years in Anglican Orders.** By “Viator.” Net 50 cts. **Sermons, Panegyries and Miscellanea.** By V. Rev. J. C. O’Connell. Net \$1.

**Fidistoria.** By Rev. J. P. Barry. Net \$1.50.

**God the Holy Ghost.** By Rev. Henry A. Barry. \$2.

**Letters : Chiefly on Religious Subjects.** By Antonio Rosmini. Serbati. Net \$5.

**The Victories of Rome and the Temporal Monarchy of the Church.** By Kenelm Digby Best. Net 45 cts. **Roads to Rome.** Being personal records of some of the more recent converts of the Catholic Faith. With introduction by Cardinal Vaughan. \$2.50.

“**Forgive us our Trespasses;**” or talks before confession. By Mother Mary Loyola. Net 55 cts.

**Organ or Harmonium Accompaniment** to A. Roesler’s Hymn-book “Psalite.” Edited by Ludwig Bowin, S. J. Net \$2.

**The Life of St. George, Martyr.** Patron of England, Net 30 cts.

## SCIENCE AND INDUSTRY.

**GIN.**—Until a few years ago the manufacture of gin was confined to Holland and England, but of late it has been introduced here. The United States has in abundance every essential requisite for the manufacture of gin, and the only one deficiency in the line of making such manufacture profitable and popular has been—a dearth of gin drinkers.

Custom House figures show that of late years there has been in the importations of Holland gin a decided decrease. The importations, indeed, continue to grow less year by year. The reasons assigned are the increased demand for domestic gin, the difference in price occasioned by the duty, and the growing inclination to substitute a cheaper for a dearer article.

The upholders of gin aver that the medicinal properties of gin can hardly be overestimated. The oil of juniper is one of the most powerful of all diuretics, and for this reason gin is frequently prescribed by physicians in cases where other alcoholic stimulants would be injurious. The juniper tree is twenty feet high. It grows in Italy and Switzerland, and in the latter country gin had its origin. It was first named in Geneva, and from Geneva it derived the abbreviation "gin." In Holland, however, and in England, the manufacture of gin has been carried further, and with the product of these two countries American gin is now successfully competing.

The process of gin manufacture is simple. A mash is prepared of malted barley and rye meal, in the proportion of one-third barley and two-thirds meal, with four parts of water, at a temperature of 160 degrees. After infusion cold water is added, and when the heat is reduced to 80 degrees, or one-half, the whole is run into the fermenting vat, to which yeast is added.

Fermentation speedily ensues, and in two days is complete, although nearly one-third of the saccharine matter in the liquor is undecomposed. The special feature of gin fermentation is the small proportion of yeast employed. The mash is distilled and afterward redistilled with the addition of juniper berries

and salt; sometimes hops are added. The final product is run off into large underground cisterns lined with porcelain tiles, where it can be kept indefinitely. It is drawn off, as required, into casks, which have been previously treated to retain the colorless water appearance of gin and its peculiar smoky flavor.

One reason, probably, why gin has not been popular in this country is that the taste for it seems limited to moist, humid, foggy localities, where the atmosphere is surcharged with water.

## HISTORICAL NOTES.

**INFLUENCE OF THE CATHOLIC CHURCH ON ENGLISH SOCIETY.**—It is pleasant to find a testimony to the beneficial action of the Church on early English society in the pages of a non-Catholic historian. The following summary of its work during the two centuries following the Norman Conquest appears in the Dean of Winchester's volume dealing with that period, forming vol. ii. of the 'History of the English Church' now in course of publication by Messrs. Macmillan.

"In the early days after the Norman Conquest [he says] she helped to draw the conquerors and conquered together and to weld them into one people. In times of political distraction and confusion she preserved the principles of order, discipline, and government, and supplied some of the ablest Ministers of State. Her wisest prelates conducted the resistance to Royal and Papal (?) tyranny, and took a leading part in securing the Great Charter, the permanent bulwark of national liberty. In the monasteries she provided homes of industry, peace, and religious devotion in an age of violence, licentiousness, and strife; in the friars she sent forth preachers of righteousness and ministers to the needs of the poor and suffering. She was the mother and nurse of the best learning and the highest art."

It is well to have such testimony to set off against the charges of obscurantism and corruption so freely leveled against the mediaeval Church by writers more prejudiced or less well-informed.

# The Religious World.

...Foreign...

...In No. 3 of the Berlin *Zukunft* Karl Jentsch, at the request of editor Harden, gives his opinion on "the Liguori controversy," as the ancient fight about Catholic moral theology, as developed especially by the Jesuits, is called in Germany since the publication of the late Robert Grassmann's infamous pamphlet.

Jentsch is a former Catholic priest and makes no secret of his aversion against moral theology in general; but he is fair enough to admit "that the Catholic doctrinal system is not inimical to a reasonable method of moral instruction, and neither the Catholic catechisms nor the handbooks written for catechists further an undue prevalence of casuistry."

Jentsch says that there are undoubtedly abuses of the confessional, but they are abuses, priests being human beings subject to temptations like others. He adds that when he prepared himself for the priesthood, his teachers took special pains to minimize the danger.

If Catholic moral theology has a fault, he declares, it is not laxity, as charged, but rigorism; but in this the Protestant world—in its theories, not its practice—does not differ much. The outcry against Jesuitism, mental reservation, etc., he brands as "pitiful hypocrisy." "A portion of the charges made against the Jesuit Order is empty fiction talk, repeated thoughtlessly for nearly two hundred years by one generation after another; the rest is malicious invention and falsification." That the sons of Loyola teach mental reservation in the sense in which the phrase is generally taken, he shows to be untrue, quoting Gury.

Another remark, made by Jentsch in a footnote, is worthy of being quoted. "Caricatura," he says, "means exaggeration. If the Jesuits whom I have met, represent fairly the average, then the pictures of Jesuits appearing in the humorous periodicals are no caricatures for the traits therein exaggerated are utterly absent in the originals."—A. P.

....A writer in the *Irish Ecclesiastical Record* (quoted in No. 3205 of the *Tablet*) discusses the question whether there is anything to prevent the seat of the papacy from being transferred from the banks of the Tiber to those of the Hudson. While he considers the question debatable, he thinks it impossible that a successor of St. Peter will ever set up his see on American soil.

## Letters to the Editor

### Personal Journalism.

TO THE EDITOR OF THE REVIEW.—Sir:

In two ways journalism may be personal. First by naming persons by their proper names and either attacking or unduly "puffing" them. Secondly, by the contributors signing their names to every article.

During the heated controversies on the school, society, and nationality questions, as also during the debate on "Americanism," THE REVIEW has repeatedly been accused of being too personal. It is hard to fight for a cause without mentioning names when the opposed error is championed mainly by a few men. Were a Catholic newspaper writer to generalize the words and deeds of individuals, he would tell an untruth. Were he to put up his defense in the abstract alone, while the enemy causes havoc in the concrete, he might as well beat the air. Hence the necessity of becoming personal at times. That, however, does not mean to become abusive or disrespectful by violent and insulting language. Such THE REVIEW has never used, nor is it guilty of "puffery."

Signing the writer's name to his article may also be considered personal journalism. It is a thing correct in itself and recommendable, were it not subject to the worst abuses, both by the publisher and the public. The publisher frequently thinks he is not responsible when he gives the writer's name. There are seven ways of becoming accessory to another's sin, and by several of these the publisher becomes responsible for printing what another has written. Often a famous name is abused to attract readers to the publication.

If that publication serves the cause of truth, it is well; but if it is an instrument of indifference or religious error, it is hard to see how a reputable Catholic can lend his name to such a paper without being the cause of misleading the Catholic public.

A certain portion of the public—not the thinking portion,—will abuse the writer, either by gulping down all he says as infallible, or by criticizing unduly what he says because of a personal aversion against him.

Impersonal journalism as cultivated by the Cologne *Volkszeitung*, where every contributor has his own sign or mark, and no names are printed, is much more conducive to realizing the wise dictum of Thomas à Kempis: "Attend to what is said, not to who says it."

Impersonal journalism puts the responsible editor to greater carefulness in admitting or rejecting articles. He should not be bound to reject a contribution on any debatable subject, but in that case he might be allowed to give the writer's name as a challenge for some one to take up the other side.

A READER.

\* \* \*

The subject discussed in this communication is one on which much may be said pro and con. The method of a portion of the German press, as exemplified in the Cologne *Volkszeitung*, also has its drawbacks. Vide Fr. Lehmkuhl's bitter complaint against an anonymous opponent in the current fascicle of the *Stimmen aus Maria-Laach* (No. 8, p. 281). The use of signs or marks unknown to the general public is little more than a sub-species of anonymous journalism.

We have always believed and still believe in personal journalism, in so much as it means that every article bear the signature of its author. Unfortunately, circumstances are such as to make the realisation of the idea exceedingly difficult, almost impossible.—A. P.



## POLITICAL NOTES.

### *What Politics Did and Does.*

October 31st, 1864, the Territory of Nevada was admitted to Statehood.

"It is now quite well established and generally recognised," says the *Saturday Evening Post* (Oct. 19th), "that Nevada owes its Statehood to the fact that the votes of two United States senators were needed by the political exigencies acutely existing in that time of a great war. If this had not been so, the chances are that Nevada would still be a territory. In spite of the fact that in area it is the fourth largest of our States, and that it has twice the number of square miles that New York has, it has been dropping off from year to year in population, and it has the unique distinction of being the only State or Territory that has not made large gains in each of the recent censuses. In 1870 it had 42,491 people; in 1880, 62,266; in 1890, 45,761; in 1900, 42,335."

Hence we have the spectacle of a State of only 42,335 people and 10,236 votes—the number it cast for president last year—wielding the same numerical power in the higher branch of Congress as New York with its 6,000,000 people and its 1,600,000 votes. And by way of another contrast we have three great territories—Arizona, with 122,931 people; New Mexico, with 195,310; Oklahoma, with 398,245—begging Congress to let them come into the Statehood which their populations and industries deserve.

The same paper has this to say about the lack of schools:

"In the large cities of this country there are more than ten thousand children who can not receive the benefits of the public schools because there are not enough buildings. Even Boston, the best equipped of American cities, needs twenty-seven more buildings. The showing in all cities this fall is worse than ever. The accommodations have not kept pace with the increase in population. It is a disgrace to us all, and, as usual, it has its explanation in politics. What our cities need are fewer office-holders and more school-teachers."

But the climax of what politics does is de-

scribed by the Baltimore *Correspondent*, saying: "There are now in the government offices employés who look at each other doing nothing."—J. F. M.



#### *Female Suffrage in Australia.*

Expecting the passage of woman's suffrage before the next election, the Sydney *Catholic Press* (Aug. 24th) is anxious that the sisterhoods should exercise their vote. It says :

"Whether his Eminence and the bishops will allow the religious sisterhoods to vote we do not know. At least one of the enclosed orders in New Zealand voted at a recent election in that State, a polling booth having been provided for the convent, which had forty votes. Our convents would no doubt be accommodated in like manner. The woman suffrage movement has had the warm support of the Cardinal.

"The talk about inconvenience to which women should have to submit, in recording their votes, is all nonsense, for they suffer no inconvenience in municipal elections, and it is as easy to go to a ballot-box as to a milliner's or to a cheap sale. Besides, the elections occur only once every two or three years. We therefore trust Catholic women will exercise their influence, and not allow silly prejudices to interfere with their duty to their fellow-citizens and to the State."

The Australians are even more "progressive" than their Yankee cousins.

#### NOTES AND REMARKS.

Poultny Bigelow, writing from Rheims to the *Independent* (No. 2759), chronicles the prediction of a Frenchman on the occasion of the Czar's visit, that in five years there would be an alliance between Germany and France; Russia would be hated, and William II. would pay a formal visit to Paris and be acclaimed as France's only friend. Mr. Bigelow expresses his firm conviction that "this is not so wild as it sounds at this moment."

The Benedictine Fathers of St. John's University, Collegeville, Minn., request us to announce that their Catholic Winter School, for young men who were unable to attend outside the winter months, will be held this year from November 5th to March 26th, with two courses; preparatory and commercial. The preparatory course will embrace English, arithmetic, penmanship, U. S. history, geography, Christian doctrine, Bible history, and German (optional). The commercial course, actual business and book-keeping, penmanship, commercial arithmetic, commercial law, correspondence and forms, grammar, reading, spelling, U. S. history, religious instruction, civil government, political economy; phonography and typewriting (optional).

The expenses are \$90 for the entire session.



It is cause for regret that locating the St. Louis Exposition in Forest Park involves the destruction of one of the finest natural features of the park. All the trees on 668 acres of the park are to be cut down, including a tract of forty acres, known as the "Wilderness," where nature hitherto held undisputed sway. Chicago for her great fair reclaimed a tract of mud flats on the lakeside, since added to the city's park area, but St. Louis sacrifices a section of the finest park, dear to all the citizens—sacrifices a feature which can not be replaced in a generation, and for which the temporary and artificial glories of the Exposition will be a sorry recompense. Possibly, in innocent irony, a part of the deforested tract will be occupied with the forestry building, where exhibits and lectures may be made on the care of what remains of our forest land.



Hall Caine, having invented a new literature, is now endeavoring to invent a new religion. If his new religion be not better than his new literature, heaven help us, for beyond all doubt, Mr. Hall Caine is the most ignorant man now living, to say nothing of his being the most impudent.—*Mirror*, Oct. 10th.

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